Volume LXXVI CHICAGO, JANUARY 27, 1916 Number 22

# UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

## A PRAYER FOR AMERICA

O thou whose equal purpose runs
In drops of rain or streams of suns,
And with a soft compulsion rolls
The green earth on her snowy poles;
O thou who keepest in thy ken
The times of flowers, the dooms of men,
Stretch out a mighty wing above—
Be tender to the land we love!

If all the huddlers from the storm
Have found her hearthstone wide and warm;
If she has made men free and glad,
Sharing, with all, the good she had,
If she has blown the very dust
From her bright balance to be just,
Oh, spread a mighty wing above—
Be tender to the land we love!

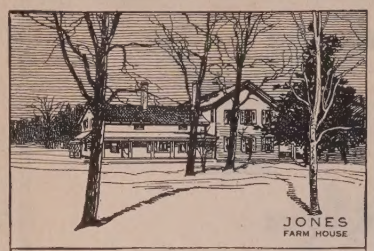
When in the dark eternal tower
The star-clock strikes her trial hour,
And for her help no more avail
Her sea-blue shield her mountain-mail,
But sweeping wide, from gulf to lakes,
The battle on her forehead breaks,
Throw thou a thunderous wing above—
Be lightning for the land we love!

*—Wendell P. Stafford*

## CONTENTS

EDITORIAL—
Notes ..... 339
Lincoln Exhibit.—A. L. K. ..... 341
THE PULPIT—
A Series of Seven Sermons—Studies of Shakesperian Women. II.—The Woman's Word.—Alex. Webster ..... 344
CONTRIBUTED—
The Crusades.—Lewis B. Fisher ..... 342
SELECTED—
Henry Ford and Peace.—*E. R. T.* ..... 343
Boy Scout Organization.—*The Christian Century* 344
What Are We to "Prepare For"?—*L. A. M.* ..... 347
Moving Pictures in Churches.—*Rev. George A. Miller* ..... 348
CORRESPONDENCE—
Jane Addams Pacifist, Not Doctrinaire.—Clarence Greeley ..... 343
POETRY—
A Prayer for America.—*Wendell P. Stafford* ... 337
Dream or Vision?—Sylvester Baxter ..... 341
The Exile to the Swallow.—*Alice Stone Blackwell* ..... 344
Hymn for a Progressive People.—*William Watson* ..... 346
THE SUNDAY SCHOOL—
The Growth of Christianity-Bibliography ..... 347
THE FIELD—
Books Received ..... 350
The Pan-American Congress.—A. L. K. ..... 350
The Suffrage in Norway.—*Hanna Astrup Larsen* 351

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO




JONES
Dairy Farm
SAUSAGE

*FOR SALE BY*

ACKERMAN MARKET HOUSE
1450 E. 47th Street
FRED BALLARD
1516 E. 53rd Street
BLACK BROS.
1541 E. 53rd Street
WM. BULOWA
1332 E. 47th Street
CLARK-LYON CO.
3917 Cottage Grove Ave.
H. F. EGGERS,
55th and Madison
J. W. LEIGH
1514 E. 53rd Street
C. H. MORGAN & CO.
1405 E. 47th Street
O. T. WALL & CO.
1308 E. 63rd Street
CHAS. M. EISENBERG
1327 E. 57th Street
RUST & ANTISDALE
1408 E. 47th Street

MILO C. JONES
FT. ATKINSON, WIS.

Telephone, Douglas 665

John G. Hope

PAINTING AND DECORATING

PAINTERS' SUPPLIES
WALL PAPER
GLASS

3811 Cottage Grove Ave.
Chicago

THE Keeley Treatment

For Liquor, Opium, Morphine and Other Drug Using.
SUCCESSFUL FOR 33 YEARS
and still the best because we keep up to date always

We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.

Send for Illustrated Free Booklet.
*All Correspondence Confidential in plain envelope.*

The Keeley Institute
DWIGHT, ILL.
CHICAGO OFFICE:
SUITE 906 RECTOR BLDG.
79 W. Monroe Street

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
James P. Kugler, Secretary
THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders
Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

KENWOOD FLORAL CO.
HENRY HILMERS, Prop.
Choice Plants and Cut Flowers
Phone Oakland 78. 1117 East 47th Street

DREXEL MARKET HOUSE
WELBERRY & RAMM, Proprietors
Fancy and Staple Groceries, Meats and Vegetables
3958 Cottage Grove Avenue
Phones: Drexel 115
Automatic 73-096

1902—One Wagon
1911—10 Wagons
and
Four Automobiles

We are patronized by those who desire and appreciate an excellent quality of laundry work.

BISSELL LAUNDRY CO.
Phone Douglas 1003
653-59 39th Street

Advance Roofing and Sheet Metal Works
INCORPORATED
FRANK R. PRIEVE, President
4830-32 Cottage Grove Ave.
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

TRAINING SCHOOL FOR THE
LIBERAL MINISTRY
Including special courses to meet the growing demand for Parish Assistants, Sunday School Directors, Headworkers of Church Settlements and Club Leaders. Open to men and women. Modern, undogmatic, scholarly, practical. Liberal scholarship provisions, including two summer sessions at The University of Chicago. Traveling fellowship yielding $810. Religious education and social service institutes during the summer quarter open to special students with scholarship aid.
Apply to F. C. Southworth, President
MEADVILLE THEOLOGICAL SCHOOL
Meadville, Pennsylvania.

WRIGHT & COMPANY
STEAM COAL DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards:
3400 South Racine Avenue
CHICAGO

unity-devoted-to-practical-


# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME LXXVI. THURSDAY, JANUARY 27, 1916. NUMBER 22


## CABLEGRAM.

Scravenage, January 23, 1916.

**All Souls Church, Chicago, Ill.**

**Disabling of the Ryndam delays return. Sail on New Amsterdam February 5th. Hope to preach the 27th.**

JENKIN LLOYD JONES.

---

An innovation has been established at the University of Chicago which can hardly be supposed was in the minds of those who founded this institution for the advancement of the arts of peace. This is an elective course of Military Tactics included in the regular gymnasium course, designed to train prospective officers. Every day upon the athletic field may be seen a company of about twenty young men drilling in military formation and the use of the rifle and bayonet under an experienced German military officer. It is also announced that the addition of a School of Aviation on military lines is practically assured.

---

In the *Standard*, Grace Humphrey describes a little green book evolved out of the wide experience of Mr. John Foster Carr in dealing with immigrants. Mrs. Humphrey calls it "Teaching Immigrants to Love America." The work of compilation as it progressed was thoroughly tested by the narrow intelligence of those who were to be benefited by it, submitted to them chapter by chapter, until the writer was sure that he was understood. The pages on naturalization were revised by the bureau in Washington and other experts were consulted on the technical portions of the book. So valuable and so much in demand has the little green book become as an instrument in the shaping of good American citizens, that it has been translated into several other languages and details added applicable to the particular needs of each race. Mr. Carr is a New Yorker and is his own publisher.

---

Since that staunch old friend of UNITY, and as faithful a friend of peace, was obliged to leave Chicago and the secretaryship of the Chicago Peace Society, his genial presence and splendid voice have been badly missed in those many places where the cause of world peace, and particularly disarmament, have needed supporters. The *Christian Register* reports him as being present at a meeting of liberal ministers in Boston where the question of National Preparedness was the special order of the day. Knowing Mr. Beals as we do we have little doubt that to his influence and eloquence is largely due the fact that this convocation of thirty clergymen, after two hours of heated discussion and much strong opposition to the measure, finally passed the following resolution by a close vote:

> The members of the Ministerial Union, at a meeting specially called to consider the subject of "National Preparedness," in Boston, on the first Monday of the new year, earnestly remonstrate against any increase of our immense appropriations for the army and navy.

---

To the initiated there have been indications that the enormous mass of work accomplished by President Wilson had been made possible only by clear-cut methods of business. This is confirmed by an article dealing with the details of every day business life written by one of the secretaries of the President and published in the *American Magazine*. He says, "There never has been in Washington a man who was so marvelously, I might say incredibly, punctual day in and day out. He is not only punctual himself, but he requires punctuality from others. If a man is ever late once for an appointment with the President, neither he nor the President ever forgets it." What follows proves that the President insists quite as strongly upon accuracy as upon punctuality. These two qualities he demands of others and meets that demand himself. He asks of himself also a third quality, an open mindedness which will enable him to see all around the subject in hand, to shut out nothing that may throw light upon it. Every business man knows that with these working habits a tremendous amount of hard and effective work may be and is accomplished.

---

We will watch with considerable interest the present attempt of the Citizens' Commission to solve the Boy Problem. Will the remedies they prescribe be constitutional or merely another local treatment? If indeed a sincere, city wide movement is to be made to solve the problem, how wide and deep must be their study and understanding and their remedies! Their problems are not pool rooms but gambling; not delinquent boys, nor yet delinquent parents, but delinquent society; not bad dance halls but inadequate recreational facilities; not low wages to be increased but the entire readjustment of our industrial system; not only vocational training but vocational guidance. The bad boys are mostly good boys gone wrong, smart

boys wasting their ability. The really bad boys and the subnormal boys can be removed, the others can be saved to useful citizenship if we care enough about our boys, if we realize there is nothing made in America of such value to the world, at home or abroad, as our boys and girls. If along with the city clean, the city beautiful we seek the city *good* for our children's sake. O. C. S.

---

Professor Lewis B. Fisher's general topic for the sermon of January 23rd at All Souls Church, Chicago, was "The Terrible Meek," which he said he had borrowed from Charles Rann Kennedy, and which title one of Chicago's great dailies had, through some uninspired proofreader, printed to read "The Terrible Week." If it had spelled the last word "weak" it would have been thoroughly consistent with its own policy. Even spelled as it was there was some logic in the title when one considers the startling headlines of the front page of that paper for the week just ended. Dr. Fisher drew a wonderfully strong and beautiful lesson of might in meekness, power through gentleness, victory through love and service and Life through Death as seen in the lives of Moses of the old, and of Jesus of the new dispensation. From the many radiant thoughts voiced let us carry with us this: "Men are as strong as the cause they espouse is great. Moses though meek was strong and could not descend to any littleness. He was generous, glad, if only his people could be made strong, his cause grow." The meek are the only truly great of this world; conversely the truly great are the terrible meek, for did not Jesus say of them, "They shall inherit the earth!" M. B. P.

---

In the *Friends' Intelligencer* for "First month 15, 1916," appears the interesting report of Mr. William C. Allen of San Jose, California, who has made an intelligent survey of the workings of the system of compulsory military training of boys in vogue in the schools of Australia and New Zealand, where that system has been exploited long enough to reveal its advantages and its dangers. The oath of allegiance to sovereign and of obedience to officers set over these lads, is iron-clad, and this oath, it is said, was often forced by threats of fine and imprisonment, even in cases where parents objected to the military feature. A careful study of the whole situation leads Mr. Allen to the conclusion that:

> Military instruction of boys is not a valuable moral factor, but in practical operation is apparently the reverse. It does not tend to improve the national health, or seem to foster the sort of discipline that is wanted. The most satisfactory discipline for boys is that which in many excellent schools is obtained without the temptations and moral damage of military associations. The training of the children in military ideals, however well intended, is a retrograding step. It tends to lure them from gainful pursuits toward illusive militarism. It strikes at civil freedom and in practice leads to compulsory tyranny. To maintain this system a propaganda of jingoism and international fears has to be promoted in the community. Even Germany has not taught her boys how to kill. Shall we out-Prussia Prussia?
>
> If you give the military or naval advocates an inch they will take an ell. You never know how far they will lead you. Militarism is the same the world over—first ingratiating, next seductive, then remorseless. Do we want it? Do we want even the thin edge of militarism introduced into our public schools?

---

By the time this issue of UNITY is in the hands of its readers, there will have passed from the active educational life of Chicago another well-known and well-beloved educator, Mrs. Helen Ekin Starrett, who goes for an indefinite stay in Portland, Oregon. For over thirty years Mrs. Starrett, as head of the girls' school which bears her name, and with which she is still connected as Principal Emeritus, has influenced the lives of almost countless young women.

In the early days of women's clubs Mrs. Starrett was a power in their development, especially in the literary and educational departments—the Fortnightly, the Chicago Woman's and the Illinois Woman's Press Association, being president of the last named during the year of the Columbian Exposition, when the club was hostess to many distinguished literary visitors. Mrs. Starrett herself is known through her literary work from coast to coast.

In Mrs. Starrett UNITY has had a most appreciative and loyal friend, as this sonnet, written to UNITY a short time ago, attests:

Dear little paper that in homely dress—
Uncaring thou for glitter, color, sheen
And padded thrift of pompous magazine—
Comest my quiet hour to cheer and bless!
'Tis the week's close, and all its care and stress
Fall from my spirit, as to heights serene
The living thoughts thy pages dear between
Uplift my heart their comfort to confess.

Justice and Judgment, Sympathy and Love,
Hate of Oppression, War, and Guilty Greed,
Hope to the downcast, Cheer earth's life to leaven—
All these thou bringest; surely from above
Thy messages are sent to meet life's need—
Earth-lover thou, yet pointest souls to Heaven.

L'ENVOI.

Would I could thee endow with such increase
Of golden power from consecrated wealth
That thy winged words of warning, help and health
Might haste the day when war on earth shall cease
And bring the reign of Universal Peace.

While we shall miss the personal handclasp of this friend, yet shall we be "in touch" through this same common friend, UNITY, who will stand tapping regularly each week at her "casement window" (if Uncle Sam's servants don't fail in their duty), taking and bringing, sometimes.

Those who are familiar with the merry, alert and beneficent features of this beautiful "lady of the old school," will be glad to know that her portrait, painted by Harold Betts, may be seen for a season at the Art

Institute in the present exhibition, and all beholders, I am sure, will exclaim:

The strength of gentleness, the might of meekness,
The glory of a courage unafraid,
A constant love, a tenderness for weakness,
Were in her face and in her life displayed.

M. B. P.

## Lincoln Exhibit Open to the Public

Many centuries ago the Holy City of Jerusalem, with its temple, its sacred relics, and its atmosphere of supernal sanctity, drew to it hundreds of thousands of pilgrims from all over Europe. They came through miles and miles of distance, through poverty, hunger, fatigue and the dangers of travel in those dark ages, just for the proud privilege of looking upon the building sanctified by the bodily presence of the Christ and to carry back to their homes the memory and the accrued merit of their devotion and the sacred relics collected by them.

So, too, there are lovers of Abraham Lincoln, students of his life and work,—many of them,—who are sadly disappointed if they are unable, at reasonable intervals, to visit the little city of Springfield, Ill., and to seek out as a holy shrine the beautiful monument in its exquisite setting in the peaceful cemetery, which stands above the grave of Abraham Lincoln. Quite as sacred a duty and pleasure is the pilgrimage to the little old homestead, from which the President took his departure at the time of his second inauguration, leaving behind him echoing in the ears and hearts of his beloved fellow-townsmen the words of that Farewell Address which every one of our boys and girls should learn to speak by heart and from the heart with the same reverence with which they recite the Sermon on the Mount or the Ten Commandments.

That little homestead having been bought many years ago by the State, and put into the loving charge of the State Historical Society, has for many years housed a wonderful and growing collection of Lincoln pictures, letters and other relics well worth a half day's study.

Those who were fortunate enough to visit the Panama Exposition last year found this collection on exhibit in the Illinois Building. It is now on its way home and has stopped in this city in order to give the people, and particularly the children of Chicago,, the opportunity of studying this really fascinating collection. The exhibit is beautifully set up in the Memorial Hall of the G. A. R. in the Public Library Building, and is augmented, not only by the fine permanent exhibit of the G. A. R., but by private collections containing many rare articles, notably that of Mr. C. F. Gunther.

There are hundreds of portraits of Mr. Lincoln and these are arranged in connection with letters, military orders, newspaper and magazine pictures of the time and much other valuable data, in large frames, so that one may begin just inside the entrance door with the collection of photographs, letters, etc., dealing with the ancestry of Abraham Lincoln, and find next his Boyhood, then his Youth, and so on all around the room, showing in regular order of time the phenomenal development of this man, and the greater episodes of his life. Among these are found "His Domestic Life," "Lincoln as a Member of Congress," "Lincoln and the Blackhawk War," "The Lincoln-Douglas Debate," "The Inaugural Ball," "The Assassination," etc.

Then there are big glass cases full of letters, articles of wearing apparel, old cartes-de-visite, military medals and orders. There is a piano of the size we would now call a "Baby Grand," used at the White House during Mr. and Mrs. Lincoln's stay there, some gowns worn by Mrs. Lincoln, and a thousand and one other things that would interest and cannot fail to enlarge the vision of our young people, who will probably never see Springfield, and who may never again have such a chance to study this or any such valuable collection as is here offered freely to the public by the State Historical Society, the Chicago Historical Society and the private collectors of Lincolniana.

A. L. K.

## DREAM—OR VISION?

That was a curious dream I had—
Or vision, some would say it was;
It matters little as to name,
It was so strange, it was so true:

A wondrous Being—glorious,
Divinely great, divinely wise!
I somehow in its presence stood.
There in the hollow of its hand
A globe was held; intent its gaze
Thereon was fixed, as one might look
Into a lustrous crystal sphere.
So perfect was the imagery
It seemed to be this very world,
Its continents and oceans all
Displayed within the envelope
Of a translucent atmosphere.

And as I looked on any part
There I could see a teeming life
Of infinite diversity,
With all its intimate concerns
In every detail manifest
As were I there—and part of it.
Whatever my attention claimed,
Therewith I was identified,
In perfect rapport with it all.

I saw an island paradise:
Each separate valley there enclosed
A tiny nation by itself,
Living its own life all apart,
And quite idyllic, natural.
Yet for the folk beyond the range
Each little people cherished naught
But hatred black, implacable.
"What folly!" said I to myself.
"They're neighbors all; why rob
And slay each other? Why ....?

Again I saw a paradise:
An island, like the other one;
Indeed, it was the other one—
Yet all of its inhabitants
Were here one folk; and every vale,
Now richly tilled, united was
With neighboring valleys by smooth roads
Where motor cars speed to and fro;
And telephones all houses joined
Both near and far; and everywhere
The people all were closely knit
In ties of trade and amity.

Then ever wider grew my gaze:
At first I saw the earth entire
With all its kingdoms manifold,
Involved in strife perpetual—
One vast extension, as it seemed,
Of that first island's savage state.

But gradually there came about
A steadfast betterment of things,
Until at last I saw the world
Approaching here, achieving there,

In many a land the well-wrought state
Whereby that second island realm
Had raised itself from savagery
To levels high, where happiness
And all well-being were the rule.

Yet while I gazed contentions rose
And parts fell back, and so a blight
Came over all—and sorrows fell,
And evil days returned again.
So happened it repeatedly—
And every effort to retain
The priceless blessings born of Peace
Seemed all in vain. So then I turned
And, sorrow-weighted, question made
Unto that Being Mystical:

"And must it ever be this way?
May not that second island realm
The model be for all the world—
Prophetic of the day to come?

The Being smiled inscrutably:
"The model stands, by man achieved;
And man may easily attain
Throughout the world those self-same boons
Of lasting peace and happiness.
He only has to know the Right.
Yet it must ever be as now
So long as mankind heedeth not
The simplest lesson trade has taught
Since those first days when things were brought
From other lands unto those parts
Where men desired and needed them:
That commerce service means, not gain—
*Except the gain that brings no loss,*
*That lays upon no man a cross;*
*The gain that never comes with greed.*
*And till this truth the nations heed*
*Must wars be waged and peoples bleed.*"

*Malden, Mass.* SYLVESTER BAXTER.

## The Crusades

*(Extracts from the lesson on "The Crusades," given to the Tuesday morning class in the Study of Religion at Lincoln Centre, by Mr. Lewis B. Fisher.)*

Many have made pilgrimages to the Holy Land since the year 400 down to the present day. These pilgrimages are peaceable journeys to see the land. Today Cook's, and other tourist parties, go on these pilgrimages to the Holy Land.

A crusade differs from a pilgrimage in having a warlike purpose against the Mohammedans.

In 1093 all Europe was startled by the news that Jerusalem had fallen with awful slaughter of Christians and the black flag of Islam floated from the tower of David. Two years later the first crusade started to avenge this awful outrage. Europe is still at the job, with the Unspeakable Turk, now allied with a Christian nation, still in possession.

---

The eleventh century was an age of incredible cruelty and of gross ignorance. The way men treated their enemies, or the weak or defenseless, simply passes any telling. War was the only respectable occupation of men. These ages were pretty nearly as bad as the world is today, as far as their knowledge and science enabled them to be. Today the majority seems clamoring for a universal reign of that same old spirit. The peace men are held up to ridicule by a subsidized press, owned by those who make millions out of war munitions.

---

A study of the causes of the crusades brings us to the institution of chivalry. It was an order of military men called Knights, sworn to the protection of church, the weak and defenseless. Perhaps it was the best thing of its time and did inculcate some ideas of honor and gentleness. Poets and novelists have so covered it with glamor that we can hardly see it as it was, however. The fact is that it cared only for ladies of noble birth in romantic circumstances. Chivalry regarded the masses of the common people as we regard insects. It lasted until the first man with a gun appeared and until Cervantes wrote Don Quixote.

---

During the third crusade comes on the scene the man whose name stands beside that of Saladin in all the literature of chivalry and romance, Richard of the Lion Heart. This man had everything ever given to man, except a conscience. He was Nietzsche's superman incarnate. He raised all the money possible in England to the last pound, even saying that he would sell London if he could find a purchaser. Both Philippe of France and Richard went by sea to the field of contention. The fleets were scenes of gayest display and revelry. Fairest ladies accompanied the knights, weddings and social functions made time pass quickly. They were seven months reaching Palestine. Jealousy between French and English prevented both armies from fighting together at the same time, so one day one army fought the Saracens and the other danced and played cards and feasted; the next day they reversed things. So they camped and played like children and fought like tigers on the plains of Acre. Read about it in Scott's novels or Tasso.

---

There were a number of minor crusades, the strangest and most futile of them all being what is known as the Children's Crusade in 1212. The boys caught the spirit of militarism and practiced sword thrusts at each other's throats, and finally Stephen and Nicholas, lads of twelve or fourteen, mustered and led 50,000 German and 30,000 French children into slavery or oblivion. No word ever came back from them.

---

Among the effects of the crusades we note:

One effect is to give us almost endless romances, hymns, songs, poems on chivalry and adventure in the East.

The crusades ended the feudal system, the division of Europe into little petty, jealous districts, and made it into kingdoms with centralized power. What will happen next we are trying to see today.

The crusades created a spirit of Europe. Men who had fought together, lived together, learned to understand each other and feel the common ties that made them one world.

The crusades brought immense wealth and power to the popes and the church of Rome. The crusades against the infidels suggested crusades against pretty much everything else on this planet that Rome did not control, and such crusades are still on.

While the crusades helped Rome they also created, aroused, let loose the forces of free thought and independence and love of liberty which are her greatest dangers and foes. An impulse toward free thought in religion and democracy in politics was created by the crusades which will not easily pass.

The crusades helped commerce, made men see the need of law and order. They mightily advanced that

dream all wise and good men dream and which sometime the world will see, when:

The war drums throb no longer and we have a parliament of the world, a brotherhood of man under a fatherhood of God.

## Henry Ford and Peace

The writer has known of Henry Ford's intensely practical mind and humanitarian motives for many years—long before he became rich and famous—and though not having been in touch with him for several years, he knows that his love of mankind is growing stronger and stronger, practically absorbing his whole life.

Henry Ford is of the very highest type of man. He is endowed with an indomitable will, strength of purpose and unusual purity of mind and character. He is exceedingly modest and of a retiring disposition and is singularly free from petty indulgences and foibles. He never knowingly injured a thing that had life, and is a genuine. practical humanitarian by instinct and example. If all the rulers and diplomats and leaders of thought were like Henry Ford there would be no war.

With all the intensity of his humanitarian nature, horrified at the slaughter of millions of his brother men—the outrage of thousands of innocent women and young girls—the millions of men, women and children driven from their homes to poverty and despair without place to lay their heads, with the awful waste of billions of dollars—he evidently felt impelled to do all that one man can do to help arouse a world sentiment against this cruel war.

Though necessarily groping blindly at the start, he is the first and only man that is freely spending his money and time with the hope of arousing public sentiment to stop the war. Instead of obstruction he deserves the help, sympathy and assistance of every peace lover in the world to arouse the people to think peace, talk peace, and work for peace, and nothing but peace. He has surely done no harm, and who can say that he has not done good?

The methods of Henry Ford at the start may be questioned, but certainly should not be condemned. His principal mistake may have been to appeal to the kings and rulers to stop the war, and to try and get the kings and rulers of neutral nations to appeal also.

There is no question that the people have the right to form compacts of peace among themselves, for war is a crime against every human being—the child in the cradle, the mother in the home, and the man in peaceful pursuits. People have overturned thrones and disrupted governments for far less reason.

There must be a way to stop human sacrifice. Kings and diplomatists have not found it—then the people must. Henry Ford is devoting his life and fortune in the effort to find the way, hoping to enlist others, and he should be encouraged—not scoffed and sneered at for mistakes. Who is free from them? After all, he may get on the right track, for he is not the kind of a man that gives up.

Any leader who is earnestly working for peace in the way he believes right should be honored. All should unite to do honor to that upright man, Henry Ford, who has not been given a square deal by some unfamiliar with his splendid character. E. R. T.

*From the New York Evening Post.*

## CORRESPONDENCE

### Jane Addams Pacifist, Not Doctrinaire

Editor UNITY:

It is not of mere transient or local importance that the influence of Miss Jane Addams should not be hampered—certainly by citizens of Chicago. A portion of the press has, wittingly or otherwise, done injustice to the causes she and her compeers represent. The one reiterated criticism that she, however effective in settlement work, is unfamiliar with and doctrinaire respecting political, military and international questions, is apt to mislead multitudes not thoroughly conversant with what she has written and achieved. I write in no sense as a partisan, and doubtless differ from her on many points. But the two chief allegations—that she assumes knowledge beyond her sphere, as of warfare, e. g., and deals in mere truisms or glittering generalities, are untenable. First, as to war matters: It was by careful investigation that she ascertained the consensus of many European political chiefs that "the war is nibbling away certain civic rights" for which she has long labored. The charge that she is not a military expert is irrelevant. Like Lincoln and Bryce, she makes no pretensions of that sort. But she has observed certain phases of the relation of military and other international affairs to domestic, economic and kindred social interests, being widely quoted as having first-hand knowledge thereof, sundry university professors acknowledging her as their superior in divers civic and political lines. When she diffidently approached a war premier, he recognized her proposition as the sanest he had heard. No novice or upstart in the peace movement, her "Newer Ideals of Peace" is in every good library. Secondly, she is not doctrinaire. Unlike Wendell Phillips, who at times dealt in abstractions to support woman suffrage, she, instead, bases her arguments upon changed conditions, largely. She joined the Progressive Party not for priori speculative reasons, but because it adopted certain reforms she had espoused in the light of experience. Who has a more thorough international conscience than Miss Addams? But any eminent social worker in America or abroad would aver that she is the farthest remove from the cocksure dogmatist or namby-pamby visionary. As to the first criticism, referred to above, regarding war: Even had she no more knowledge of military matters than many United States presidents, still she could not but observe that militarism is the chief enemy of her most characteristic work; and she doubtless understands the import of limitation of armaments as well as the Czar did, though from different sources, when he suggested the First Hague Conference. As to the second criticism: Though Dr. Jane Addams is a Ph. D., even a cursory perusal of her books proves that her thought is the opposite of dogmatic, and is essentially pragmatic, anything but doctrinaire. For good or ill, she has even escaped the German speculative idealism. President Wilson may be practical in some respects and yet a Byzantine logothetes" in others; but what-

ever Miss Addams may be, she is no "phrase monger," and anyone who judges her without concrete examination of her words and works, or merely as a woman "in general," is a spiritual descendant of Ptah Hotep, "first of the race of platitudinarians."

CLARENCE GREELEY.

---

THE EXILE TO THE SWALLOW.

*(From the Armenian of Archbishop Khorene Nar-Bey.)*

Oh, swallow, swallow, was it thine,
This nest, all cold and drear,
That empty in this niche I found
When first I entered here?
At sight of it my eyes o'erflowed
With bitter teardrops, born
Of the sad thoughts that my nest, too,
Lies empty and forlorn.

Oh, swallow, hasten to thy nest,
And have no fear of me!
In me a comrade thou shalt find;
A wanderer I, like thee.
I know the longing of thy heart,
The yearning for thy home;
I know the bitter pains of those
As exiles forced to roam.

Happy art thou, oh, bird, to find
Thy little nest at last;
The time of thy brief pilgrimage
Is over now and past.
Forget thy woes, chirp merrily!
Let grief be left to me,
Who know not of my wanderings
When there an end shall be.

Swallow, thou hadst the hope of spring,
To reach thy home nest here;
My winter ends not; spring I lost,
Losing my country dear.
Oh, dark to me this foreign light!
The air is dull and dead,
Bitter the water that I drink,
And like a stone my bread!

Swallow, when thou shalt seek again
This nest, to thee so dear,
Wilt thou still hear my trembling voice
Bidding thee welcome here?
If thou shalt find my humble cot
Empty and silent stand,
Bear to my grave a drop of dew
Brought from my fatherland!

*The New Armenia.* —*Alice Stone Blackwell.*

---

## Boy Scout Organization Splits

The Boy Scouts are not specifically a religious organization, but they operate in connection with a great many Sunday Schools. The Christian public will be interested, therefore, in a reported split in the organization. The Chief Scout, Ernest Thompson Seton, has resigned and formed the Woodcraft League. He charges that the Scout organization was emphasizing military features to the neglect of those features borrowed from woodcraft. Officers of the Scout movement feel that he timed his resignation to affect seriously a campaign for funds the organization was to launch soon. Mr. Seton is well known through his controversy with Roosevelt over "nature-faking."

*From the Christian Century.*

## THE PULPIT

***A Series of Seven Sermons—Studies of Shakespearian Women***

### II.

### The Woman's Word

### "The Taming of the Shrew."

*"I will be free*
*Even to the uttermost, as I please, in words."*

The outspoken declaration of Katharina lets us see into her heart. There is a sense of constriction in it and a revoltive anger which will be uttered. She claims the right of her tongue, freedom for womanly words. She asserts the need of liberty for feminine faculties, the uttermost scope for womanly movement. She asks a charter for woman's speech, an audience for woman's word. The challenge rings true; the gage is thrown down plainly; the ideal is frankly uttered. She is desperate under repression and for the sake of self-preservation lets her revolt out:—

My tongue will tell the anger of my heart
Or else my heart, concealing it, will break.

The play shows the assertive woman putting on the yoke of social service, the submission of a free heart to the necessary reins of comradeship.

We will mistake the play if we regard it as representing a curbed and beaten woman driven to servility by an overmastering masculinity. It is really the showing of a woman seeking opportunity of education and achieving honour as the fit companion of man.

But the woman claiming freedom was "curst" in Shakespeare's time, and therefore Katharina appears as a reprobate. By common report, she is a "wild cat," "a scold," "a fiend." The poet redeems her reputation. He had too much respect for the woman's soul to allow it to be dishonored and overborne. He liked a woman of spirit; and, though he could not countenance coarseness in a woman, he favored the woman who was rebellious against the male despotism that made her a chattel and the slave of sensuous passion.

For the sake of amusement, Shakespeare had to let the wild militancy of Katharina into play, but beneath it there is a moral reason. The drama is one of Shakespeare's youthful productions, and its purpose is no more perhaps than a night's diversion. Its characters are taken as they come on the highway and are not of a high order. The material is got by chance of occurrence and is a conglomerate. The dramatist is out for an hour's tramp on the road, and, come tinker or tailor, student or merchant, huntsman or priest, he will have his toll of him. The gathering as it is represented may be motley but there will be entertainment in it. Whatever philosophy or morality may appear there will at least be the humour and suffrage of the highway.

But even in the fun of Shakespeare there is meaning, and in every situation he presents there is a parable.

The play is named "The Taming of the Shrew," but it might as truly have been called "The Conversion of a Reckless Wooer," for there is as much in it of the discipline and development of Petruchio as of the heckling and subduing of Katharina.

The main theme is the reputation of the "wild cat" and the chief movement is the commotion she causes,

but, as is the custom with Shakespeare, the victory is the woman's. By a subtle dramatic working the hero is transformed from a blatant adventurer to a sympathetic and reverent husband.

The men of the play are a sensual, sordid set, open to any pretence and dishonest device. No one of them is worthy of respect. Petruchio is the only one who shows any high capacity and spiritual integrity. He divines the virtues of Katharina, and rises in admiration of her strength and dignity of character.

If there is any moral lesson intended by the play, it is that presented by incompetent fatherhood. This runs through several of Shakespear's dramas. The defects of Ophelia, Julia, Goneril and Regan are traceable to this cause, and those of Katharina and Bianca are due to the unfitness of the father, who with his daughters plays

A merchant's part and ventures madly on a desperate mart.

In the silly sordidness of Baptista there lies the cause of Katharina's shrewishness. He has no ideal for his daughters but to have them mated with money. He is ready to make terms with the first rich suitor who comes, whatever his character may be. His daughters are made to feel that they are pieces of merchandise to be disposed of to the highest bidder. Bianca submits quietly but Katharina resents the disposal and will not be appointed times "to lead apes to hell." She is a domestic rebel and is provoked to violence. She is hasty, wayward and irascible, and her striking of Bianca is unpardonable. But what is said of her by report is misunderstanding. Petruchio realizes that "they have talked amiss of her." She is actually the "Kindest Kate, modest, temperate and chaste."

It is in the advocacy of Petruchio whimsical and ironical, though it be in form, that we get at the real character of Katharina. He finds her in an immured condition, reserved for bargain with a rich passer, and enters into the spirit of her anger. She has courage to resist and is impelled to be the mouthpiece of inkept and half fledged women. She protests against the cage, and makes unappreciated struggles for freedom.

She has the defects of her repression; is unintelligent and untrained. She has rich natural power, fine mother wit, and abundant force of character.

In dealing with her, Petruchio affects a bullying manner and a scorn which he is far from feeling. His heart is taken with her from the first and mentally he knows that he is overmatched. The evolution of his feeling is shown by an implicitness of which Shakespeare is master. When he first appears he is "a proper stripling and an amorous" set haply to wive as best he may.

He says to Horentia:

If thou know
One rich enough to be Petruchio's wife,
(As wealth is burthen of my wooing dance)
Be she as foul as was Florentius' love,
As old as Sybil, and as curst and shrewd
As Socrates' Xantippe, or a worse,
I come to wive it wealthily in Padua;
If wealthily, then happily.

With careless impulsiveness he bargains with Baptista for Katharina, and for the moment is as sordid as any one.

But when he meets Katharina 'tis not her dowry that influences him, but her striking personality. She was immediately his "bonny Kate, his superdainty Kate," and he was spiritually moved to woo her as his wife.

Evidently she was equally struck with him, and a play of wits begins in which a mutual respect works.

Compared with the developed women of Shakespeare's later dreams—Rosalind, Beatrice and Portia—Katharina is crude and unlovely. In Petruchio she met her teacher and her education proceeded apace. He amazed her. He was the only man who showed courage and capacity in her presence—all others were afraid and had no understanding. They take her by report; she is a "shrew," "curst," "a fiend of hell," and they will have nothing to do with her. But Petruchio is sceptical, and in assumed bluffness faces her; measures her and appreciates her. She hardly knows how to take his bantering estimate. It sounds like fooling, and yet there is sincerity in it. She is attracted and hypnotised, and marries him in a whirl of wonderment, with faith in the love which disguises itself in roughness, and in the virile manhood which answers to her aspiring womanhood. We see plainly that the autocratic manner of Petruchio is assumed, but it serves as a mirror in which Katharina sees her own rudeness, and while she looks she is humiliated and reproved. She does not rise to the majesty and grace of Beatrice or Portia, but she merges into a gentle, pathetic, impressive matronliness and delivers an address eloquent in rebuke and womanly counsel.

The fresh, strong influence of Petruchio is upon her, and she is subdued by it so that she is somewhat overborne and too tame. She yields plastically to his humor and readily expresses her upwelling wifely emotion.

Her ideal of a husband (which comes by an instantaneous inspiration) goes beyond the men around her. It is philosophic and has the warrant of history. The extemporaneous argument for the husband's lordship is on incontrovertible naturalistic lines and surprises the summoned wives by its didactic fervor. He

Commits his body
To painful labor both by sea and land
To watch the night in storm, the day in cold,
While thou liest warm at home, secure and safe,
And craves no other tribute at thy hand
But love.

It is astonishingly spontaneous, aptly convincing. Kathrina's tongue has indeed risen to its freed function and expressed the impelling compassion of her heart.

All the men of the drama stand reproved by the declaration of the love tribute. In their bargaining for women, love was out of count. But with the evolved woman it is the supreme thing.

The play ends in wonder at Katharina's speech. Petruchio is as much astonished as any. In his rapt admiration he exclaims "There's a wench," and honors her ready eloquence.

The women are silenced. If they are not regenerated, they are deprived of recrimination.

Petruchio is actually the only honest wooer among the lot. He is confessedly open for an exploit in courtship and ready for extemporaneous wooing. Without artifice he sets himself to woo money. He is quite candid in his avowal of disregard of all other considerations but riches. Any sort of woman will do, provided she is well endowed. Beauty is out of consideration, temper is of no consequence, behavior of no

importance. But with all his disregard of conventional ideals of women, Petruchio is no libertine. There is no wantonness in his mind or speech. He is unsophisticated in his desire and design. The other wooers use subterfuges and make their way by false pretenses. He is bluntly candid. His heart is free. He has not been impressed by any woman, but is susceptible and ready to be charmed. Reading between the lines, we perceive that his avowal of desire for a dowered wife is superficial; it is in fact *put on* in view of the sordid determination of Baptista. He has affinity for a woman of character and reserves himself for such. At the sight of Katharina his mental powers are aroused, his moral suceptibilities are keenly moved and he divines the deeper qualities of her character. He is arrested and has great considerations pressed upon him. To protect himself and gain time for thought, he erects a fence of raillery between himself and the astonishing woman. Over the vain erection he plays with the enchantress and at every encounter falls more closely under her spell. To save himself from having to admit capture, he has resort to whimsicality, fantastical language and boorish behavior; but all is of no use—he is caught inextricably. With fine womanly instinct Katharina, discerning the sincerity of the man, feels the love which he covers grotesquely and is captivated by his openheartedness. She declares in her hunger:

> That which spites me more than all these wants,
> He does it under name of perfect love,
> As who should say if I should sleep or eat
> 'Twere deadly sickness or else present death.

Very subtly are the inner feelings of the two shown. Within their outward roughness we see an essential gentleness, and spirit meets spirit with profound respect.

We see the evolutionary influences at work upon Bianca also, but she is not absorbent. She has no will but to be deferential to her elders. Of her ornaments she is rather tired and fain would pull them off but for what she reckons "duty." Against her prescribed studies she makes a petulant and weak protest.

> I'll not be tied to hours, nor 'pointed times,
> But learn my lessons as I please myself.

She is content with "old fashions" and remains immured. Her tutors present some "odd inventions," but she will not take to them, and so is characterless and slavish.

The play is really a satire on the traditional conception of woman. That is plainly brought out in the bouncing speech of Petruchio:

> But for my bonny Kate, she must with me.
> I will be master of what is mine own:
> She is my goods, my chattels; she is my house;
> My household stuff, my field, my barn,
> My horse, my ox, my ass, my anything;
> And here she stands, touch her who dare.

That is wordy bluff. Petruchio does not believe a syllable of it. In his mind and heart Katharina is something very different and for which he will give his life.

> Fear not, sweet wench, they shall not touch thee, Kate;
> I'll buckler thee against a million.

It is the spiritual Katharina who is vindicated in the drama. We see in the play the honoring of the woman's heart, her introduction to opportunity, her enfranchisement for power, her crowning as Queen with man as King. She is not unsexed, but has her womanhood enhallowed. She sacrifices nothing essential to woman, but sanctifies all her natural faculties and comes into true atonement with man. There is no subjugation in her adjustment, no humiliation, no surrender of function, but an equalization and appointment to her true social place and moral office.

The emergence of woman thus is, as Shakespeare saw, a portent. It means a revaluation of human faculties, a readjustment of social influence, a total recast of morality and religion.

With the experience of the adjusting ages we can say in certainty that to let the woman's mind into action along with man's means the entrance of a new element into thought, and the qualification of male reasoning by female emotion implies a new issue from reason. The womanly is needed to balance and fulfil the manly, and man cannot acquire his highest and richest quality till he is influenced by the woman's wisdom.

That wisdom has its peculiar divine virtue and is necessary to the develoment of the race. We need the woman's word, in its uttermost freedom, on all vital subjects. Without it speech is partial and shallow, and to give it facility of utterance and perfect its expression is the immediate debt we owe to woman.

---

## HYMN FOR A PROGRESSIVE PEOPLE.

Great and fair is she, our Land,
High of heart and strong of hand;
Dawn is on her forehead still,
In her vein youth's arrowy thrill.

Hers are riches, might and fame,
All the earth resounds her name;
In her roadsteads navies ride;
Hath she need of aught beside?

Power Unseen, before whose eyes
Nations fall and nations rise,
Grant she climb not to her goal
All-forgetful of her Soul!

Firm in honour be she found,
Justice-armed, and mercy-crowned,
Blest in labour, blest in ease,
Blessed in noiseless charities.

Unenslaved by things that must
Yield full soon to moth and rust,
Let her hold a light on high
Men unborn may travel by.

Mightier still she then shall stand,
Moulded by Thy secret hand,
Power Eternal, at whose call
Nations rise and nations fall!

*The Inquirer.* —*William Watson.*

---

"God helps those who helps themselves and he little likes to see anxious eyes, and fretful foreheads, and shaking heads before the sight of his plans. Stand up to it, then, and do your part; trust the Lord of Life and show Him that He can trust you."

---

"Life's all a question of not being frightened; so's death for that matter. There's no sting to either for the man that keeps his head."

## What Are We to "Prepare" for?

To fight old enemies? Spain and Mexico? Well, hardly.

Great Britain? As long as a hundred million Americans live across an undefended border line between us and ten million Canadians, we need not fear the biggest navy in the world which stands back of them.

Great Britain has signed a treaty with us to wait a year before going to war and to submit any quarrel to impartial investigation. She will not tear up that scrap of paper.

France and Russia have promised the same thing. They too will keep their word. Violating treaties will not be fashionable in the future.

They never yet fought against us, and we shall not build submarines for them.

Shall we prepare to defend our great rich continent against little Japan, whose tax per capita is several times ours?

Japan wants power in Asia. She wants no trouble with us. Her special commission years ago which investigated the Philippines, reported that it was too hot and no place for Japanese colonists. She would not take the gift of the Philippines if she had to fortify and defend them. All the Orient wants is justice. Congress in one session could put all unnaturalized aliens under federal control and wipe out one great danger of irritation. Congress could remake our broken treaty with China and bind the great Asiatic republic of the future in eternal friendship to us.

Congress could pass a law to treat all immigrants alike, but to prevent more than a certain per cent of foreigners entering annually. This per cent might be based on the numbers of each nation already here. That would remove Japan's sense of grievance against us.

These laws would be cheaper than guns.

Shall we prepare to fight Germany?

Supposing she would win, how could she hold seven million rebellious Belgians unless she kept a standing army there?

How could she send thousands of soldiers needed to hold down Tripoli, Morocco, Tunis, Algiers, South Africa, etc., etc.?

How could she spare a single regiment to send 3,000 miles beyond sea to attack us even if she wanted to? She cannot attack us until she is ready to leave her land a prey to a ring of four hundred and fifty million revengeful foes, who would override her the day her army sailed.

Beware of alarmists, even if they are college professors or Congressmen, not to say men who earn their bread by war scares. The man in the street knows just as much as any admiral or general what we should prepare for; in fact he knows a little more when he remembers we let over six hundred thousand Americans die annually from preventable accident or disease. Most of these could be saved at the cost of a few battleships. L. A. M.

*Leaflet from World Peace Foundation, 40 Mt. Vernon St., Boston. Send for copies.*

"If you can knock a laugh out of trouble as often as not you'll draw its sting at the same time, life without a sense for the funny side would be a salad without oil."

## THE SUNDAY SCHOOL

### The History and Practice of Religion
### A Seven-Year Course

**Sixth Year**

### The Growth of Christianity
### From Paul to Luther

We begin in this issue the publication of the lessons in the above course given by Jenkin Lloyd Jones at the Abraham Lincoln Centre to his class in religion which meets in two sections, namely, Tuesday mornings and Friday evenings. When Mr. Jones is absent these studies are led by members or friends of the class. The lessons are usually given *extempore,* are stenographically reported and revised, space allowing only a very brief condensation. Attendance at this class is required of all those who teach in the Sunday School. The lessons are given by the teachers to their classes with such adaptations as the age of the pupils and the resources of the teacher will warrant, and with such helps in the way of maps, charts, pictures, etc., as can be offered. This week we print the outline of the topics and the references prepared for the class.

A 16-page pamphlet, setting forth in outline the Seven-Year Course, with references for each course, can be secured at the UNITY office for fifteen cents per copy.

TOPICS.

*(Acknowledgment is here made for helpful suggestions, revisions and additions received at the hands of Prof. F. A. Christie of the Meadville Theological School and Prof. James Westfall Thompson of the University of Chicago.)*

1. The Origin and Organization of the Early Church: Ignatius, Justin Martyr, Origin, etc.
2. The Persecutions: Nero, Domitian; Roman legislation against the Christians.
3. The Mingling of Greek, Roman and Christian Elements: The Three Creeds. 451 A. D.
4. Constantine and Julian. 311-363.
5. Jerome. 340 (?)-420. The Vulgate Bible.
6. Augustine's "The City of God." 354-430. The Dream of a Christian Commonwealth.
7. St. Benedict. 480-543. The Rise of Monasticism. The "Rule" of St. Benedict and Its Ideal.
8. Monks and Missions in the West. St. Patrick, Boniface, Ulfilas, Columba, etc.
9. Gregory I. (The Great). 540 (?)-604. The Rise of the Papacy and the civil power of the Church.
10. Mohammed. 570-632. The birth of a new religion. Another triumph of Monotheism.
11. Charlemagne. 742-814. Crowned Emperor 800. The founder of the "Holy Roman Empire."
12. Alfred the Great. 849-901. The great English King; the father of English literature.
13. The Conversion of the Slav. Cyril, Methodius, St. Stephen of Hungary.
14. Hildebrand. 1020 (?)-1085. "A great politician who knew how to use one power against another."—J. H. Crooker.
15. Abelard. 1079-1142. The rise of intellectual activity.
16. Bernard of Clairvaux. 1091-1153. Abelard's antagonist. "A stout churchman who feared such a free use of reason."—J. H. Crooker.
17. Feudalism and Chivalry: The Real and the Ideal.
18. The Crusades. 1096-1271.
19. St. Francis of Assisi. 1182-1226. The Coming of the Friars. The brother of the birds and fishes.
20. Cathedral Building. Examples: Strasburg, St. David. Amiens, Bruges, St. Peters and Canterbury.
21. The Rise of the Universities.
22. Dante. 1265-1321.

Before this name the nations bow
His words are for all of mankind,
Deep in whose hearts, as on his brow,
The marks have sunk of Dante's mind.
—*T. W. Parsons, on a bust of Dante.*

23. The Black Death and Its Effects. 1348-49. Nature will not be trifled with.
24. Wicliff. 1324-1384. Huss. 1369-1415. The morning stars of the Reformation.
25. The Forerunners of the Reformation. Tauler (died 1361), Thomas a Kempis, "Imitation of Christ" (1380?-1471), Wesel (1420-1489).
26. Torquemada. 1420-1498. A study of Persecution. The Waldenses. The Albigensian Crusade.
27. The Great Renaissance. Discovery and Exploration.
29. Savonarola. (1452-1498). Religion and the Renaissance.
29. Michael Angelo. 1475-1564. Art and the Renaissance.
30. More's "Utopia." 1516. Politics and the Renaissance. A dream of a new social order.

REFERENCES.

For full analysis and detailed references in the field at large, the syllabus issued by Professor Thompson of the University of Chicago, entitled "Reference Studies in Mediavel History" ($1.05), is specially recommended, and it is hoped that a copy of this exhaustive index to English sources will be in the hands of each student. "The Growth of Christianity," by Joseph Henry Crooker, is a little handbook prepared in 1897 for this particular course and was published by the Western Unitarian Sunday School Society (30c); Robinson's "History of Western Europe," and the same author's "Readings in European History," "The Middle Ages" (Ginn & Co.) are excellent guides; Munro and Sellery's "Mediaeval Civilization" (Century Co.), and Adams' "Civilization During the Middle Ages" (Scribners) are highly recommended.

The above books, with the usual encyclopedias and other material more or less available on the home book shelves, will offer to any student the necessary helps to appreciate and understand the course, but the following list of authors is published for the guidance of those who would pursue their studies further by the help of the best authors available:

*Von Schubert, Hans*: Outline of Church History, translated by M. A. Canney, with supplementary chapters by Alice Gardner (an excellent work for the general reader, F. A. C.).

*Smith and Wace*: Dictionary of Christian Biography (4 Vols.).

*Schaff*: History of the Christian Church (Vols. I, IV, VI, VII).

*Harnack*: History of Dogma (7 Vols.).

*Fisher*: History of Christian Doctrine.

*Allen, A. V. G.*: Continuity of Christian Thought.

*Allen, A. V. G.*: Christian Institutions.

*Milman*: History of Latin Christianity (4 Vols.).

*Newman*: Manual of Church History (Vol. I, best single volume).

*Hatch*: Hibbert Lectures, 1888.

*Emerton*: Introduction to the Middle Ages.

*Emerton*: Mediaeval Europe.

*Creighton*: Ten Epochs of Church History (10 Vols.); History of the Papacy During the Reformation.

*Biggs*: Christian Platonists of Alexandria.

*Gardner, Alice*: Julian, Philosopher and Emperor.

*Negri, Gaetano*: Julian, the Apostate (2 Vols.) (an illuminating book, F. A. C.).

*Sabatier, Paul*: Francis of Assisi.

*Ullman*: Reformers Before the Reformation.

*Winkworth, S.*: History and Life of John Tauler (with sermons).

*Storr, R. S.*: Bernard of Clairvaux.

*Compayre*: Abelard and the Origin and Early History of Universities.

*McCabe, Thomas*: Abelard (written by a monk who left the church).

*Burckhardt*: Renaissance in Italy.

*Symands*: Renaissance in Italy.

*Stephen*: Essays in Ecclesiastical Biography.

*Lecky*: History of European Morals.

*Guizot*: History of Civilization in Europe from Fall of Roman Empire to French Revolution.

*Capes* Age of Antonines.

*Thatcher and Schwill*: Europe in the Middle Age.

*Thatcher, O. J.*: The Apostolic Age.

*Bryce*: The Holy Roman Empire.

*White*: Eighteen Christian Centuries (not up to date or accurate, but there is no other one book to take its place. F. A. C.)

## Moving Pictures in Churches

The result of three years' experience in the use of a moving picture machine in church may be summed up about as follows:

1. The motion picture machine is the greatest mechanical auxiliary that has come within reach of the social life of the church in recent years. Rightly used, it may be of great service in developing a social life among young people and holding them in the church, just at the age when they are the most apt to drift away. The greatest leakage in our church life is at the age when the social life of the schools and fraternities and clubs sweeps the adolescents out of the church by the thousands.

2. Moving pictures are not in themselves of much social or spiritual value. Many churches have tried to use a machine and failed to get results because they have supposed that the programs would run themselves. People will not continue to attend a program of motion pictures and nothing else, in a church. No church can compete with a theater on a straight picture basis. No motion picture program composed mainly of "education" and scenic subjects will hold any audience very long, nor bring people back a second time.

3. Motion pictures combined with music, declamation, brief and spicy sketches and other numbers having human and personal interest, will hold the young people and give opportunity for development of individual and class talents. It comes to this; it is impossible to maintain a weekly program and social evening without the help of the picture machine. With the machine, such a social ministry can be maintained by any church with a vision of the importance of social life and the desirability of making for its young people a "sociable" center in the church building. As a constant and reliable filler for a social program, the motion picture machine has no equal or rival.

4. The chief handicap in connection with getting worth-while results from the use of motion pictures is the difficulty of getting good film service. The regular exchanges care nothing for church business, as there is no money in it for the bookers. Occasional theorists print pamphlets or preach sermons upon the educational value of motion pictures, but there is really small educational value in motion pictures, and where such values exist, few people will look at the pictures. Most of this "educational" talk came originally from a film-making firm that undertook to specialize in that class, but it gave it up as a bad job. Occasional announcements appear of some new firm that undertakes to supply films for churches as a specialty, but most of these efforts come to nothing. For example, one firm in San Francisco has done some advertising of this sort. Investigation shows that the alluring catalogue contains a list of films owned by a number of different exchanges, and available—perhaps. The best plan for getting good service in the past has been that of taking a magazine containing film-stories of nearly all releases and selecting from these descriptions a large number of subjects. This list, sent to the proper book-

ing firm, makes possible a weekly service that will be fairly satisfactory. So great has been the difficulty of getting suitable subjects for church use, even on week night social evenings, that I have begun to acquire a small stock of films of my own which I have "expurgated" and put in proper condition for such use.

5. It takes brains and work to use motion pictures in churches, but rightly used, they make possible a continuous and positive program of social life for children and young people, that would be otherwise out of the question. It becomes possible to drop the everlasting "don't" of our traditional negative attitude on the amusement question and instead, supply a positive program that will meet the normal needs of a healthy social nature. Judging by our discipline and general attitude toward amusements, the Lord must have made a mistake in the way he constituted the average young people.

6. The best plan that I have found for using moving pictures is the following: Run a program of three or four reels every Friday afternoon and evening. Issue free tickets (or tickets marked "Five cents without ticket, or one penny with this ticket") at Sunday School for the following Friday afternoon. Between reels, tell a story, preach a short sermon to the children, and close with a prayer. Then run the last reel, and by all means, let it be a "funny one" if possible. In the evening use the same films in a general entertainment program with other features, open to everybody, young and old. Take a collection to pay film rent, or sell tickets two-for-a-nickle, or pay expenses by private subscription, or place a box in the entry for contributions. I have tried all of these. Announce Sunday services enthusiastically during the evening, but do not make this a meeting. Some people can't get away from the ritual. Make it the very best entertainment you can get together. After the snappy, quick-action program let the young folks play games and sing around the piano until ten o'clock and then let the boys see the girls home and feel that they want to come next week.

Such a program will not run without the constant interest and attention of the pastor, though he should keep off the platform. Rightly conducted, it will hold the young people in the church and supply a normal and healthy social life. It is a ministry to life as much as is the "collection for the poor," and it is a lot more productive of results.—*Rev. Geo. A. Miller, D. D.*

## "IN NO STRANGE LAND."

*"The Kingdom of God is within you."*

O world invisible, we view thee!
O world intangible, we touch thee!
O world unknowable, we know thee!
Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have rumor of thee there?

Not where the wheeling systems darken,
And our benumbed conceiving soars!—
The drift of pinions, would we harken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places;—
Turn but a stone, and start a wing!
'Tis ye, 'tis your estrangèd faces,
That miss the many splendored thing.

But (when so sad thou canst not sadder)
Cry,—and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.

Yea, in the night, my Soul, my daughter,
Cry,—clinging Heaven by the hems;
And lo, Christ walking on the water,
Not of Gennesaret, but Thames!

*Friends' Intelligencer.* —*Francis Thompson.*

## STRICTLY GERMPROOF.

The antiseptic baby and the prophylactic pup
Were playing in the garden when the bunny gamboled up;
They looked upon the creature with a loathing undisguised;
It wasn't disinfected and it wasn't sterilized.

They said it was a microbe and a hotbed of disease;
They steamed it in a vapor of a thousand-odd degrees;
They froze it in a freezer that was cold as banished hope,
And washed it in permanganate with carbolated soap.

In sulfureted hydrogen they steeped its wiggly ears,
They trimmed its frisky whiskers with a pair of hard-boiled shears;
They donned their rubber mittens and they took it by the hand
And 'lected it a member of the fumigated band.

There's not a micrococcus in the garden where they play;
They bathe in pure iodoform a dozen times a day;
And each imbibes his rations from a hygienic cup,
The bunny and the baby and the prophylactic pup.

—*St. Paul Dispatch.*

## BON VOYAGE

So many ships put out to sea,
So many silver sails
Go dipping through the lilac dawn
To where the sky-line fails;
So many ships—but, ah! just one
Sails with my heart to meet the sun.

So many roses blowing wide
'Neath kiss of fragrant wind,
So many petals pearled with dew
The eager seekers find;
But, ah! one rose—the reddest one—
Lifts up my heart to meet the sun.

For just one ship bears o'er the tide
Love's dearest and its best,
And just one rose of all the world
She wears upon her breast.
Ah, ship and rose and tides that run,
My heart goes with you 'neath the sun!

—*Sara Beaumont Kennedy.*

## NATURE: THE ARTIST.

Such hints as untaught Nature yields!—
The calm disorder of the sea,
The straggling splendor of the fields,
The wind's gay incivility.

O workman with your conscious plan,
Compass and square are little worth;
Copy (nay, only poets can)
The artless masonry of earth.

Go watch the windy spring's carouse,
And mark the winter wonders grow,—
The graceful gracelessness of boughs,
The careless carpentry of snow.

—*Frederic Lawrence Knowles.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

**The Unity Publishing Company**

**Abraham Lincoln Centre**

**$2.00 PER ANNUM**

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LLOYD JONES

EDITORIAL CONTRIBUTORS

Charles E. Beals, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred V. Hawley, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

*"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."*

# THE FIELD

***"The World is my Country, to do Good is my Religion."***

## BOOKS RECEIVED.

APPLETON & CO.—

Satellite Cities, by Graham Taylor.

FLEMING H. REVELL CO.—

Asia at the Door, by K. K. Kawakami. The Maze of the Nation and the Way Out, by Gauius Glenn Atkins.

HUEBSCH, W. B.—

Criminals, by George Middleton. Friendship, Love and Marriage, by Edward Howard Griggs.

LONGMANS, GREEN & CO.—

What Should I Believe? An Inquiry After Faith, by George Trumbull Ladd, LL. D.

MACMILLAN CO.—

Women at The Hague, by Jane Addams, Emily G. Balch and Alice Hamilton.

McCLURG & CO., A. C.—

Clementia's Crisis, by Edith Ogden Harrison.

OPEN COURT—

Kung Fu Tze. Dramatic Poems, by Paul Carus.

PUTNAM'S, G. P., SONS—

Memories of a Publisher—1865-1915, by George Haven Putnam, Litt. D.

SHERMAN, FRENCH & CO.—

Onesimus The Slave, by Laurel M. Hoyt.

THE CHRISTIAN PUBLISHING ASSOCIATION—

Modern Words of Religion. Edited by Carlyle Summerbell.

UNIVERSITY OF CHICAGO PRESS—

The Struggle for Justice, by Louis Wallis.

YALE UNIVERSITY PRESS—

Economic Aspects of the War, by Edwin J. Clapp.

## THE PAN-AMERICAN CONGRESS.

The whole country seems to be waking up to the fact that the second Pan-American Congress held at Washington a short time ago was a gathering of large import in its influence upon the development of understanding between our American republics.

*The Advocate of Peace* for January is a Pan-American number containing many valuable addresses delivered at that meeting.

A correspondent to the *Outlook* says "It was a scientific congress of the United Americas."

"Hundreds of selected representatives of twenty-one American Republics, educators, scientists, officials, talked together, walked together, ate together, fought together, for two precious weeks of the world's history. Across the Atlantic were war, carnage, hate, terrible economic loss, the crumbling of the structure of civilization. And undoubtedly it was the shadow of the world crisis which did much to give to this congress of the United Americas a seriousness of purpose and an earnestness of international conviction which will render it permanently notable in the history of the western hemisphere. * * *

"I do not recall that I heard the word brotherhood used. But certainly there was never a better national exemplification of the spirit of it. The brotherhood of intimate commercial and financial association, the brotherhood of codified law, the brotherhood of arbitration of all international disputes, the brotherhood of equality in guaranteeing to each other absolute political independence, the brotherhood of exchange of university professors, publicists and other thinkers, the brotherhood of the wide and compulsory study of English in the public schools of the Latin-American countries and of Spanish in the public schools of the United States, the brotherhood of the strongest States protecting and helping to bear the burdens of the weaker States, the brotherhood of the mutual resistance to aggression on the part of nations not American—there was an inspiring note of international solidarity and good will which ran through it all. * * * *

"While the need of national efficiency and preparedness was frequently emphasized, there were telling blows struck on the other hand at the selfish nationalist spirit which is leading the peoples of the world on into the blackness of darkness. And Goethe's cry that 'above the nations is humanity' was again and again re-echoed."

It was there announced on behalf of the President that Secretary Lansing has already asked the Central and South American governments to conform to the following:

**Increase Your Salary**

The Gregg course offers the surest and quickest way to get a good position. Thousands of graduates with leading Chicago firms owe their initial success to Gregg training.

**Enroll at any time** DAY OR EVENING SESSIONS

Gregg training prepares for stenographic, secretarial, reporting, teaching and civil service positions. Expert teachers; individual progress; superb equipment; ideal environments and a select class of students,

Call, write or telephone (Randolph 6040) for catalogue.

**GREGG SCHOOL**

6 North Michigan Avenue - - Chicago, Illinois

"Agree to settle all pending boundary disputes as soon as possible by amicable process.

"Agree to handle all disputes arising among them by patient, impartial investigation and to settle them by arbitration.

"Agree that no revolutionary expedition shall be outfitted against or supplies for revolutionists shipped to neighboring States."

Lima, Peru, was fixed upon as the next meeting place and the time will be in 1921, when Peru will be celebrating the centennial of her independence.

A. L. K.

## THE SUFFRAGE IN NORWAY.

At the centenary of the Norwegian Constitution, celebrated in Christiana in the summer of 1914, public men were appealed to by suffrage workers for an expression of opinion on the consequences of giving the vote to women; for it was thought such testimony might have an effect on the numerous American voters of Norwegian extraction who were soon to pronounce on the issue in several of our States. The answer was that the question had long since passed beyond the pale of discussion and a Norwegian statesman arguing on the right of women to vote would feel as foolish as an American if he were to discourse on their right to learn to read or to go about in public unveiled. Less than a quarter of a century had elapsed between the first demand by a few pioneers and the granting of political rights to women; half a decade had sufficed to make the new order accepted as a matter of course.

*Hanna Astrup Larsen.*

*Yale Review for January.*

In Press, a New Edition, by Rabbi Jos. Krauskopf, D. D.

FIVE LECTURES ON

**Jesus, Man or God?**

Price 25 cents per copy, paper-bound; 50 cents cloth-bound. Postage 5 cents.

And of his six lectures on

**Prejudice, Its Genesis and Exodus**

Price 25 cents per copy, paper-bound; 50 cents per copy, cloth-bound. Postage 5 cents.

FOR SALE BY

THE UNITY PUBLISHING CO.

*Rev. Jenkin Lloyd Jones* CHICAGO, ILL.

House Furnishings
Hardware
Janitor Supplies

BUY AT HOME
*Save Money*

**Reich Bros.**
**3972 Cottage Grove Avenue**

Carry a Complete line at lowest prices

Telephone Drexel 440

**Pay Gas Bills Here**
*Free of Charge*

It's a "Case" of Necessity

Your job will be set right and printed right at the

**OAKLAND PRINTING SHOP**
743 E. 39th Street
Phone Kenwood 6535

**W. H. KIDWELL & SON**
Successors to
J. F. KIDWELL & BRO.

Florists and Decorators

923-929 E. 43rd St.
Phone Oakland 830

3806 Wentworth Ave.
Phone Yards 694

**Schumann & Company**

CLEANERS OF
**Fancy Gowns and Kid Gloves**

PHONE DREXEL 231
All Departments

MAIN OFFICE AND WORKS
**3954 Cottage Grove Avenue**

**OAKLAND Motor Livery**

Telephone { Oakland 100 / Drexel 1288-1289

1049 E. 43rd Street
821 E. 39th Street

**LIMOUSINES FOR HIRE**

NOTE OUR RATES
*Lowest in Chicago*

ONE PASSENGER

| | |
|---|---|
| First Half Mile | $0.40 |
| Each Half Mile Thereafter | .10 |
| Each Hour Waiting Time | .80 |

EXTRA PASSENGERS

| | |
|---|---|
| For Each Passenger Above One, For the Entire Trip, Extra | .10 |

*Let us hear from Lincoln Centre If it Pays to Advertise*

**Bowman Dairy Company**

MILK BOTTLED IN THE COUNTRY

**Milk :: Cream :: Butter :: Buttermilk**

DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?

**4221-4229 State Street**

Telephones at all Division Offices

EVANSTON :: CHICAGO :: OAK PARK

# Free Coal to Those who Can't Afford to Buy It

Nobody is going to be cold this winter if the Consumers Company can help it. We even want those who can't afford to pay for coal now, to use Consumers coal, because at some time in the future their circumstances may change; they may be able to pay for coal then and if they once use Consumers coal they will never use any other. In any event we want them to keep warm.

You can call it either charity or advertising, it makes no difference to us as long as we accomplish the results we are after, but we will give fifty pounds of coal free every day, as we have for the past three winters, on presentation at any of our yards listed below of our coal certificates which may be had from any Physician, Minister, Priest, Rabbi, Newspaper, the Salvation Army, the Volunteers of America, Associated Charities, the Visiting Nurses Association, any Woman's Club or Charitable Organization, And we give it freely without any fuss or foolishness.

**Last year we distributed 70,720 fifty pound lots of Consumers coal. You may call them advertising samples or charity just as you choose. In either event we *know* that we kept 70,720 *families warm.* This is our Christmas offering and in this manner *we propose to make Christmas last all winter.* If we profit by it later—when these good folks are in position to become *paying* customers, you won't care, will you? We think not.**

GUARANTEED CONSUMERS COMPANY PRODUCTS

## Consumers Company

Lucius W. Upham

*President*

***Consumer's Yards where free coal may be secured:***

Location and phone number—

NORTH SIDE

Clybourn and Ashland Aves., Lincoln 1880
4875 Broadway., Edgewater 441
3322 Racine Ave., Lake View 5594
7476 Rogers Ave., Rogers Park 314
Lincoln Ave., and Grace Street, Lake View 547
Division and Hooker Sts., Superior 1540
1240 Belmont Ave., Lake View 3456
936 North Branch St., Superior 6117
Foot of So. Water St., Randolph 2125
1100 N. Halsted St., Dock, Superior 300

NORTHWEST SIDE

1733 N. Kildare Ave., Belmont 7657
1800 N. Crawford Ave., Belmont 3456

Location and phone Number—

2915 N. California Ave., Monticello 2613
4553 Armitage Ave., Belmont 6839
1769 Milwaukee Ave., Humboldt 357
3801 Milwaukee Ave., Irving 22

WEST SIDE

Kedzie Ave. and Kinzie St., Garfield 3456
342 N. Oakley Ave. West 443
Wood St. and Carroll Ave. West 246
2512 West Fulton St. West 1223
Kenton and Park Ave. Austin 37

SOUTHWEST SIDE

Blue Island Ave. and Wood St., Canal 1515
18th and Sangamon Sts. Canal 1737
18th Place and Western Ave. Canal 500

Location and phone number—

SOUTH SIDE

44th and Federal Sts. Armour [Ave.] Kenwood 3456
71st St. and S. Chicago Ave. Stewart 4567
1311 State St. [team track] Calumet 917
26th St. and So. Park Ave. Calumet 3799
61st St. and Blackstone Ave. [Wash. Ave.] Hyde Park 131
34th St. and Racine Ave. Yards 890
35th and Normal Ave. Yards 2841
35th and Federal Sts. [Armour Ave.] Douglas 3103
47th and Normal Ave. Yards 632
59th and Wallace Sts. Wentworth 1076
54th St. and Lake Ave. Midway 3456